TOWN & COUNTRY CHURCH

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When a social-action man runs a church-entered revival—well, read for yourself Shirley E. Greene's account on Page 2. Shirley lives at Merom, Indiana, population 200, and is agricultural relations secretary of the Council for Social Action, Congregational Christian Churches.

One of the well-known "Christian Century" rural churches was at Apex, N. C.—a Southern Baptist congregation, with Garland Hendricks as pastor. Read W. O. Lambeth's account, from *Soil Conservation*, on Page 3.

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Leaves from the Forest

J. EDWIN CAROTHERS

• On the western edge of the Cumberland Plateau just south of the village of Alpine, Overton County, Tennessee, lies Alpine Mountain. In 1940 the Board of National Missions of the Presbyterian Church in the U.S.A. purchased 1,117 acres of forest land on this mountain. Other smaller purchases were made until in 1945 the acreage totaled about 1,600. This woodland, Alpine Forest Reserve, was dedicated in May, 1941, at the site of the former Dillard-Organ School on top of Alpine Mountain.

The first work in the Alpine Forest began in a small way in 1942. By the fall of 1943, a forest manager and an assistant were employed to care for the Reserve. In the fall of 1944 the manager left the Alpine Forest project. No full time forester came until April, 1945, when this writer reached Alpine. Although there was no immediate profit shown during the first years, in general farmers became more conscious of the harmful effects of clear cutting, fire, and grazing. A few farmers came to realize that production of more and higher grade timber in the future was insured.

The Sawmill

During the summer of 1945, the Forest Reserve project borrowed a small sawmill from the Presbyterian sponsored farmers' organization of Big Lick, Tenn. An old tractor was used as a power unit. This tractor was not satisfactory for "pulling" a mill. Furthermore, the crew who had been working in the Forest knew little about operating a sawmill. The mill was returned in the fall. However, the experiences with the small mill aroused the workers' interests in such work, and they proceeded to ask the Board of National Missions to buy a sawmill. The Board was unable to comply with this request.

At this time, the men who had worked at the borrowed mill decided to band together in a sort of cooperative company and buy a sawmill. The Board officials were willing to give the company a contract to cut trees which needed to be cut. All that the newly formed Alpine Association lacked was money and, of course, experience.

In October, 1945, the little company of nine men began limited work in the Forest Reserve. It borrowed $1,000 from the local bank in Livingston, added $100 each for the nine men of the company, and bought a new, semi-diesel power unit. Then the Association purchased—largely on credit—a very old, broken-down sawmill. This was not a wise move, as none of the nine men knew how to repair the mill and there was seldom enough money to buy necessary repair parts. To add to the troubles of the company, no one of the group knew how to saw lumber, although the majority agreed that the organization would save money by not hiring an expert, high-salaried mill operator. About four years later the group concluded that good quality, efficient machinery is necessary for a successful mill business and that a highly paid sawyer who knows how to keep a mill in good condition is well worth his wages. During the summer of 1950 the Association was forced to close out its business.

Beneficial Results

Benefits from the work of the Association and of the Forest Reserve project in general are better forest fire prevention and better woodland management. Landowners are more careful to keep cattle and other livestock out of the woods. Wildlife conservation seems to be gaining. Interest in the growing of thin shell black walnuts and Chinese chestnuts is spreading among farmers. The Forest Reserve has experimented by planting five different varieties of thin shell walnuts and has set out thirty Chinese chestnuts.

Alpine Forest Reserve still has about 1,000,000 board feet of mer-

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chantable timber which should be cut in the immediate future. Much of this is found in old, mature trees or is of undesirable species—such as beech and hickory. While the price of lumber is at a high point, these trees should be sold. Perhaps a contract could be drawn up with a local firm that would embody good forest management practices. Thus, the Reserve could become a more worthwhile demonstration, rather than a project which some local people feel is operated by impractical idealists.

Future Plans

The Alpine Forest is not large enough to support a full-time forester. However, it might add significantly to the acres of farmers and other landowners in forming a log marketing cooperative. Thus the farmer would be assured of better assistance with his woods than he has been able to secure in the past and, also, a forester would be sure of enough work to provide a family living. To invest the farmer's limited capital in mill machinery and to try to learn the intricate avenues of lumber marketing does not seem necessary. Milling and marketing could be left to those who have the capital and who already know lumber markets; the farmer would produce and sell logs.

An enterprising forester who might work for a farmers' marketing cooperative could develop a real business of nut growing, such as thin shell black walnuts and Chinese chestnuts. Grafting walnut trees—a cheap way of securing good trees—is closely allied with grafting apples and peaches and might lead to more and better fruit for many farmers.

As to the future of the Alpine Forest, this project should move toward community responsibility and be less and less dependent on the Board of National Missions. When the people of Alpine and the surrounding area are made to feel that the Forest is theirs to protect and to use wisely, a better community spirit should develop with more initiative and leadership among the people.

This, then, is the story of the Forest—leaves from the pages of its experiences—and a part of the dreams, achievements, and disappointments of years of work therein.

The Reserve managers have tried to be good stewards of the woodland entrusted to their care. They have also worked at various kinds of church activities and, thus, have helped to strengthen the spiritual side of community life. Many workers and others who have been a part of or have visited the Forest have grown in an understanding and knowledge of God.

A Church-Centered Revival

SHIRLEY E. GREENE

I spent a week recently conducting a church-centered revival in Ekalaka, Montana (population 897).

What has a church-centered revival to do with social action? In fact, what is a church-centered revival? Indeed, sir, what are Congregationalists doing with revivals anyhow?

Let's sneak up on this embarrassing series of questions. I've seen a lot of Congregational Christian churches since I left Chicago Theological Seminary in 1936. I'd say about 95% of them need precisely a "revival." Most of us are in ruts. We maintain a building, perpetuate a program, pay a pastor, receive a handful of youngsters at Easter. The average church in our fellowship hasn't enough spiritual dynamite in it to blow the front door open, much less "turn the world upside down."

We need "revival" in the radical meaning of the word. We need recovery of the vital radiance and power of the Christian *"Good News!"*

It's not "a good old fashioned revival" that we need, but "a good new-fangled revival." That's what the church-centered revival is. It aims not at the "unsaved"—who don't attend revival meetings any more anyhow. Our kind of revival is aimed at the "saved." We try the harder job of reviving the gosh-darned nice people who are so lukewarm, so insipid, so good-for-nothing—that even God occasionally admits a yen to "spew them out of his mouth."

Our revival consists of three parts: A community analysis and survey to redefine the dimensions of the task. A series of informal and intimate small group discussions to rediscover the spiritual resources available for personal and social redemption. Evening services of worship and preaching to rekindle the radiant warmth of Christian experience in the heart of the church.

The over-all goal is power—power dedicated and directed to the two elemental Christian tasks: Redeeming persons and nourishing the growth of the holy community.

Now, what has all this to do with Social Action? Nearly everything! Let's stop kidding ourselves. You can't share something you haven't got. We're not going to get powerful social action out of powerless churches. We're not going to get *real* Christian action, either social or personal, out of *nominal* Christians. Frankly I can't think of a better way for social action secretaries to spend one or two weeks each year than in conducting church-centered revivals.

Catholic Rural Congress

• An International Catholic Congress on Problems of Rural Life will be held in Rome, Italy, June 25-July 3, 1951. The Congress will consist of two parts—the one scientific and policy stating, the other informative in character. The latter, given on five afternoons, will consist of descriptive expositions of rural movements, economic, recreational, cultural, religious activities that have been inspired by Christian deals and developed under Christian leadership.

The Congress is not to be a large mass meeting but rather a meeting of experts, and is sponsored in the U.S.A. by the National Catholic Rural Life Conference, of which the Rt. Rev. Msgr. L. G. Ligutti is Executive Secretary.

'The Earth is the Lord's and the Fulness Thereof"

W. O. LAMBETH

One of the four great churches rural America! That's what 100,-)o ministers called Olive Chapel aptist Church, Route 3, Apex, . C., in 1949. In an interdenominaonal poll conducted by the *Chrisan Century*, this church was selectl as one of the rural or small-town hurches most worthy of study in the outheast quarter of the Nation.

The first church in the commuity was organized 100 years ago by irect descendants of the original ettlers. The first school was estabshed soon thereafter, and the minter taught in a building on the hurch grounds. Today, many of the escendants of those first staunch ettlers still farm in the community. The farms are small, but the ferlity gradually has been built up.

ulfillment of Plan

A former pastor, the Rev. Garland .. Hendricks, can look with pride n the honors that have come to his church. To him it is the fulfillent of a plan made 7 years ago. Ir. Hendricks came to Olive Chapel Church in 1943 and remained there ntil November 1, 1950, when he eft to begin a new venture in stuent-adult education as head of a epartment of Church-Community Development at Gardner-Webb Colege, Boiling Springs, N. C.

Soon after assuming the pastorate, e inaugurated a well-planned proram of church activities. Although eeply and primarily concerned vith the religious welfare of the eople, he found time to engage in ll community activities that would end to develop his church memers mentally and physically. In act, due to his energetic efforts, the hurch has been the center of comunity life.

he Earth is the Lord's

Mr. Hendricks has always been itally interested in how his memers use their leisure time, as well as he way they till their soil. He decided early in his pastorate to do something about the raw gullies and red hillsides that were present on every farm.

In 1944 he preached a regular Sunday morning sermon on soil erosion, pointing out that his members were not being faithful stewards of the soil if they permitted their fields to wash away and become unproductive. After this Sunday morning service, a farmer in the community who had been accustomed all his life to lifting his plow across gullies was heard to say, "I'll never see another gully without thinking someone has committed a great sin."

Stewardship

Mr. Hendricks continued to preach and talk about the duties of faithful stewards to conserve the land. He continued to list mining and wasting the soil among the sins, and to exalt the virtues of conservation farming. This message he carried vigorously throughout the entire 70-square-mile community.

Farmers of the community use the help of the Neuse River Soil Conservation District. Their land-use plans are fashioned to take carefully into account the capabilities of the land. At the present time, prac-

A Klinesville, Pa., Village

David W. Corson
From A. Devaney, N. Y.

tically every farmer has applied sound conservation practices. Among these are strip rotations, contour tillage, terraces, cover crops, pastures, woodland improvement, crop rotations, planting kudzu and sericea, and making wildlife borders and ponds in accordance with district recommendations.

One of the deacons in the church is J. Gordon Olive, former work unit conservationist for the Soil Conservation Service in Wake County and now holding the same position in adjoining Lee County. Olive has supported efforts to establish conservation by planning the farms according to the capabilities of the land. He has not only helped to preach conservation of the land, but he has shown the way to other members of the congregation by his own farming methods. He has one of the best herds of Angus cattle in the county. Those cattle graze Ladino clover and Kentucky 31 fescue on hillsides that used to produce 15 to 20 bushels of corn per acre.

Increased Incomes

The 37-year-old minister could tell of countless other members whose greatly increased incomes have enabled them to contribute more to the support of the church. It is a remarkable fact that the 555 members have contributed a yearly average of $13,400 for all church purposes during his pastorate.

Mr. Hendricks' boundless energy and enthusiasm have made it possible for him to work actively in all endeavors designed to promote better living. Yet he has found time to do a lot of reading and research on rural problems.

He has served as chairman of the Apex District School Board, taught a class in rural-church administration at Wake Forest College, written a column for a bi-weekly newspaper, served as State Grange chaplain, and as chairman of the Rural Church Committee of the Baptist State Convention in 1947. He attended the Baptist World Alliance at Copenhagen, Denmark, in 1947, and studied rural life in Denmark, Sweden, Norway, England, Scotland, Holland, Belgium, and France.

Rural Minister of the Year

He was named North Carolina's Rural Minister of the Year by the *Progressive Farmer* in 1948. A narrative history of the church, entitled "Biography of a Country Church," was released October 1, 1950, during the centennial celebration of Olive Chapel Church.

This debt-free brick church, built at a cost of $45,000, could not be replaced now for less than $100,000. It has 9 acres of beautifully landscaped grounds, including an athletic field; a fully equipped two-story community building with kitchen, dining hall, Grange assembly room, and game room; a modern two-story parsonage; and a four-room frame cottage for the sexton.

Standing in the doorway of the church on the day of the centennial celebration, Garland A. Hendricks could look eastward to the green pastured hills and fields of growing crops and see indeed a promised land.

—*Soil Conservation Service*

To the Snowdrop

Thou first-born of the year's delight,
  Pride of the dewy glade,
In vernal green and virgin white,
  Thy vestal robes, array'd.

They twinkle to the wintry moon,
  And cheer th' ungenial day,
And tell us, all will glisten soon
  As green and bright as they.

Is there a heart, that loves the spring,
  Their witness can refuse?
Yet mortals doubt, when angels bring
  From Heaven their Easter news.

O guide us, when our faithless hearts
  From Thee would start aloof,
Where Patience her sweet skill imparts
  Beneath some cottage roof:

Revive our dying fires, to burn
  High as her anthems soar,
And of our scholars let us learn
  Our own forgotten lore.

—John Keble, in *The Christian Year*

A Crop for the Lord

• They are all conservation farms in the Round Grove neighborhood near De Leon, Tex. That's the secret behind the kind of church you'll find there.

The church building is made of rock and is centered in a protective grove of oak trees. It makes a pretty picture, to match the good conservation farms roundabout.

Round Grove Missionary Baptist Church was founded in 1871 by Ruben Ross. His great-great-grandson, Murray Kay, following in his footsteps, is both pastor and farmer, with his roots deep in community life.

Some time ago the congregation decided a new church building was needed. There wasn't enough money, so the church folks decided to rent 20 acres of peanut land and "raise a crop for the Lord." They donated money for fertilizer and seed. The men harvested the crop and all profits went into the building fund.

The effort paid well. At first the church had services only once a month. Now there's church every Sunday, and the congregation is busy saving up another building fund to add Sunday-school rooms.

—John O. Simpson in *Soil Conservation*

Choir Director's School

• A one-week school for rural choir directors will be held from June 18th through the 22nd. This school is designed to assist the rural choir director with her work in leading volunteer choirs. It is arranged by the Rural Church Institute, Barnes Hall, Cornell University, Ithaca, N. Y.

Do you wish to start a choir? Do you wish to improve your music and enrich your worship services? These and a multitude of other questions may be answered for you if you attend this five-day school. Mrs. G. Colby Bartlett is the director.

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Jean Francois Millet

BENSON Y. LANDIS

(Several years ago I entered the home of Millet, in Barbizon, France. From that moment on I wished to learn more about the man. Since then I have been studying the spirit of Millet. I have decided to share excerpts from these writings with the readers of TOWN AND COUNTRY CHURCH. *Millet was a religious man, an agrarian, a painter of farm people and farm scenes. Below we begin a series of brief interpretations. All biographies of the man have been out of print for many years.—B. Y. L.)*

I

The Person

• "The marvelous poetry of toiling humanity" had impressed itself upon the life of Jean Francois Millet, the painter of Barbizon, and he in turn expressed it with his whole being. The words were Millet's own. The beauty of the world lay before him and he appreciated it through his paintings. He could hear the cry not only of the toiler, but also of the toil and the soil. He studied nature and transferred his impressions with his brush on the canvas.

A peasant of peasants, he became the interpreter of the whole cycle of the life of the people of France who lived on the land. He was possessed of the true peasant's aversion to Paris. He drank of the life that he found in the Scriptures, and some of his painting was described as "Biblical."

Poetry of the Fields.

Emerson, whom Millet read, once wrote that "art has not come to its maturity if it do not put itself abreast with the most potent influences of the world." Millet, it almost seems, followed Emerson's advice, but possibly not as Emerson intended. Through his sensitive spirit, Millet was through nature and the Scriptures close to the reality behind nature. He was thus in touch with the most potent influences in the world.

Misunderstood by many admirers and detractors alike, he stands alone, hard to type or classify or explain. To writers on art accustomed to the drawing rooms of Paris, he was thought to be a socialist propagandist, when actually he had no interest in politics and dismissed the claims of socialism. *The Sower* whom he painted with grains thrown into the air was acclaimed in Paris as having a handful of shot.

His realistic peasants were thought in Paris to be preaching revolution. Nothing like it was ever in Millet's mind. Instead of posing as the advocate of a new social democracy, he had simply seen the poetry of the fields and of the people in them, and had tried to tell the world what he saw. He despised the sentimental, the exaggerations in painting.

In *What is Art?* Tolstoy wrote favorably of Millet and made an exception of him in an indictment of civilization. Tolstoy held that the paintings, *The Man with the Hoe* and *The Angelus,* imparted "the Christian feeling of love for God and one's neighbor," and might rightfully be labeled religious. Indeed, they fulfilled the teaching of St. John on the union of men with God and with one another.

Voice of the Peasant

Although most of the exponents of Parisian art could not understand, Millet was undoubtedly closer to the majority of the people and a better interpreter of the great numbers of people who lived on the land than were the "best minds" of the capitol.

Millet became a voice for those who had no voice. He could speak for those who were busy doing and suffering because he was one of them. He breathed his first breath amid the labors of peasants in Normandy. He had done all the work of the peasants. He was proud of his handling of calves and pigs and of his ability to plow the straight furrow across the field.

This was his position with respect

to Paris: "I will never be made to bow. I will never have the art of Parisian drawing-rooms forced upon me. A peasant I was born, a peasant I will die. I will stay on my own soil without yielding so much as the breadth of a wooden shoe."

Purpose

As for his purpose, one finds it in a letter he wrote to Theodore Pelloquet: "The creations that I depict must have the air of being native to their situation, so that no one looking on them shall imagine they are anything else than what they are." When he had painted *The Angelus,* showing the figures of peasants bowed in prayer in the fields, in response to the ringing of the bell in the little country church, he said he hoped that those who saw it would hear the tinkling of the bells.

In turn Pelloquet wrote: "Millet shows that he had at his command a poetic eloquence at once virile, penetrating and full of pity, the secret of which he alone, perhaps, possesses."

Millet was "the Abraham Lincoln of artists," Lawrence F. Abbott decided. Like Lincoln, Millet was thought by conventional minds to be an agitator when he was not. The "humanistic poetry" of his work gave him eventually his place of pre-eminence. He would not paint the heroic but just the natural man. He observed men earning their bread by the sweat of their brows and "he was not dismayed." He was the naturalist concerned with labor on the farm. Romance did not interest him.

Poetic Laborer

Millet is thus the poetic laborer who likes his field, which is art. Here he plows, sows and reaps. He was not a good brushman. He performed no tricks in color, no showmanship. Since he knew the pains of earth and portrayed them, all who know can approach and understand him, but especially those bowed down, rejected, the outcasts, or, as Elbert Hubbard saw, "those far from home and who long to get back."

Edwin Markham, the California school teacher, looked on a simple reproduction of *The Man with the Hoe* in the year 1886. "I was enchanted with that black and white picture. I had never seen it before. I could hear Christ crying out from that ruin of a man. . . ." The poem Edwin Markham wrote took form twelve years later when he saw the Millet canvas in San Francisco. A few days before the twentieth century opened, the *San Francisco Examiner* published the poem, "The Man with the Hoe." H. L. Mencken has called it the greatest poem written in America.

Dedication

In his adult life, Millet was incapacitated many of his days by headaches. He had no commercial shrewdness. He was in debt and struggling with creditors most of his career, excepting only the latter years. He parted with great paintings for small sums, but lived to see a few change hands for fabulous amounts. He disapproved of the sales for large amounts as readily as he did those for the small fees he could collect. Yet those who knew him remark of serenity, of the beauty of his home life, of the devotion of husband and wife, of the love for the children.

Was it serenity and anxiety, in alternation? Or, was it simply, as the peasants had it, anxiety and resignation together? Be that as it may, it did not prevent him from being frank, open, earnest, unafraid, dedicated to his purpose.

Thoughts and Technique

To reveal the pain of labor and also the poetry and beauty of life in pain is the supreme aim of the thoughts and the technique of the man. "My program is work. Every man is doomed to bodily punishment." There is not even rebellion. There is a love of life as it is. One sees his attitude particularly in his exclamation about winter: "I would on no account be deprived of winter. Oh! Sadness of the fields and woods, not to behold you would be too great a loss!"

He felt himself not "unhappier than many others." No resentment was felt against anyone. "He shared

the common fate; he suffered like others from poverty, loneliness and indifference."

Religious Insight

The patron of Millet was Saint Francis of Assisi. His grandmother ever taught him to do credit to Saint Francis. His father would take off his hat when the sun set and say: "My son, that is the work of God." Millet resembled Francis in his asceticism and in the influence of suffering over him. His early environment was "passionately Christian," and the characters of his ancestors were like Puritans. "Paint for eternity," urged the grandmother, and "think that the trump which will call to judgment is on the eve of sounding."

The soul of the boy was fed on devotional books, the writings of the church fathers, the church orators of later years, but especially on the Bible, which he named "the painters' book." When quite small he imitated old engravings in a Bible. For a time he wished to interpret the Bible with his paintings. He could not link the nature that he knew so well with the events or subjects of the Bible.

He had to paint what he saw. When he painted what he saw he infused into all that he painted the spirit that he learned from the Scriptures. This explains his paintings when no other theory will do. He told of the religious significance of the struggle of man with and on the earth.

This was the secret, revealing the nature of Millet's moral and religious insight. It is this that assures him "his special place" in the world of art. "The comprehension of it demands a religious heart," said Romain Rolland.

The Law of the Land

J. G. W. KIRSCHNER

Upon this Rural Life Sunday orning, we would request that you ink with us briefly upon the eme, "The Law of the Land." rdinarily when we speak of the w of the land, we are thinking of at basic constitutional law which administered by the federal gov-nment and embodied in the con-itution.

But this morning when we speak f the law of the land, we are think-g of a more fundamental law than at represented by the constitution, r any other verbal law. The law of e land to which we would call par-icular attention is that which re-ates to the soil that comprises the urface of this globe of ours.

This soil demands that we treat it n a certain way, or it will eventual-y rise up in judgment against us.

The law of the land is closely re-ated to the various other laws which perate here: Gravitation, seed ger-ination, and the laws which gov-rn the weather. If it is true, as we ometimes say, that "the earth is our nother," it is also true that the veather is her handmaiden.

While the land does possess cer-ain inherent productive qualities, t takes sunshine and shadow, cold nd heat, rainy and dry seasons to ring them out. A moment's reflec-ion is enough to cause us to see that God's laws relating to mankind's urvival are related to the land.

Superficially it would seem that he members of the animal kingdom (including man) were farther re-noved from the laws of the land han the vegetable kingdom, for in-tance. But a rutabaga which grows n the soil is no more dependent upon the earth for its life than is man. Man's life is also deeply rooted n the soil.

Just to the extent that man has liscovered what the laws of the land are, and obeyed them, has he pros-pered.

We have learned that we cannot mistreat the land and prosper. Cer-tain of our fields demand that we plow and cultivate them in a care-ful way; otherwise they break down into ugly destructive gullies and ra-vines.

We have learned, and are learn-ing increasingly each year, that cer-tain sections of our farms demand crop rotation of a very definite pat-tern.

Everything that can be said about the seed, the soil, the weather, and the husbandman, can be said of the kingdom of God.

As a people who belong to his kingdom, we have the precious seed of the word of God.

The field is the world of human hearts.

The time for sowing is now! "Now is the accepted time": Be-hold today is the "Day of Salvation."

But it's quite possible for us to have our Christian activities gov-erned by the clouds. "It looks like it's going to rain, therefore we had better not go to the field at this time." "Tomorrow will be better." "Let us turn in and take a nap."

So it is, beloved, that many things which need to be done in God's field, the church, are still in a state of incompletion, because there are those who say: "This is not a pro-pitious time to do them."

There may be conditions at times which would justify the church in not proceeding with a constructive program but we are to remember that the "ideal" time for doing so will never come. In that respect, it will always look like rain, and it shall look as if the wind were going to blow a gale. . . .

The Christian worker in this world today is confronted with a situation that is enough to bring tears to his eyes. In comparison to the greatness of the church's efforts to save the lost, so few are being brought into the household of faith.

The Apostle Paul once said: "And let us not be weary in well doing, for in due season we shall reap if we faint not." It was Paul's way of saying: "They who go forth and weeping, bearing precious seed, shall doubtless come again with re-joicing, bringing their sheaves with them."

Rural Sociology Texts

Compiled by
THOMAS ALFRED TRIPP

Bibliography for Rural Pastors

Textbooks are systematic treat-ments which attempt to cover a whole subject as completely as pos-sible. Only thirteen texts have ever been written on rural sociology. Ten of these texts are listed below in or-der of the recency of their publica-tion. Because rural sociology pro-vides significant scientific back-ground knowledge for the rural church, it is suggested that every ru-ral pastor should be fully acquainted with at least one text in the field. Since a textbook is usually not pop-ular reading, its mastery will re-quire re-reading and study.

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Of course, as every pastor knows, books of any publisher can always be purchased from one's own de-nominational publishing house. Be-sides, there is always the state li-brary, or one that may be as close as the county seat.

A Farmer Speaks to the United Nations

(The following is from a statement by Senator John J. Sparkman of Alabama, United States Delegate to the U.N. in Committee Two, on United States Proposals for Land Reform and Farm Development. Senator Sparkman is a son of a tenant who became an owner.)

• First, speaking for the United States of America Delegation, let me express our great pleasure in the interest that has been manifested in this whole subject as indicated by the original resolution and by the various amendments that have been presented by the respective delegations.

Land reform is a matter in which the United States of America has long been interested, as has been demonstrated by the programs that it has initiated within our own boundaries.

In one of the opening speeches of the General Assembly, our Secretary of State, Mr. Dean Acheson, made this statement, which I should like to quote: "As an example of the kind of need to which we must put our efforts, I would like to speak of the problem of the use and ownership of land, a source of misery and suffering to millions. In many parts of the world, especially in Asia, nations have been seeking to achieve a better distribution of land ownership. Leaders in India and Pakistan, for example, are keenly aware of this problem and are taking steps to deal with it effectively. In Japan, as the result of land reform programs, three million farmers—well over half of all the farmers in Japan—have acquired land.

"In the Republic of Korea, where previously there had been twice as many tenants as owners of land, a redistribution of farmlands had, by the time of the invasion, changed this ratio so that those who owned land outnumbered those who held their land in tenancy. Plans scheduled for this summer would have made farm owners of 90 per cent of the farm families."

Family Type Farm

Still later, President Truman in his speech at San Francisco called attention to this same problem and stated in his speech as follows: "We know that the peoples have problems of social injustice to solve. They want their farmers to own their lands and enjoy the fruits of their toil. That is one of our great national principles. We believe in the family-sized farm. That is the basis of our agriculture and has strongly influenced our form of government."

First, let me take up our proposal to promote rural cooperatives for the benefit of small farmers. I can speak with a degree of experience and self-interest on this matter because it happens that I, myself, am a farmer and have been all of my life, and I know something from first-hand experience of the problems of the farmer and of the small farm. I am a farmer on a small farm.

I have been a member of the United States Congress for the last fourteen years, ten years of that time having been spent in the House of Representatives and the last four years in the United States Senate. I have had a part in the enactment of much of the legislation that has brought about, or has initiated at least, these programs of land and agricultural reforms in the United States.

The First Speech

If I may be pardoned for another personal reference, I may say that the first speech that I ever had the privilege of making as a member of the United States Congress was in favor of the Bankhead-Jones Farm Tenant Purchase Act, which set up for the first time a program in the United States, making it possible for governmental help to farm tenants to become farm owners.

That program proved itself by its own operation. The appropriations were increased until, during certain years, we would lend out as much as fifty million dollars a year for the purchase of farms.

I should also like to call the attention of this Committee to what has happened in the United States with reference to land-ownership during the nearly fourteen years that that Act has been in operation.

Decrease in Tenancy

According to the 1935 Census, 42 per cent of the land operators of the United States were tenants. They did not own their own farms. They were tenants paying rent. They were sharecroppers or they were working for a part of the crop. In my own state of Alabama, the percentage of tenants was much higher—64½%—in other words, only one out of three of the farm operators in my state of Alabama in 1935 actually owned the land that he tilled.

The distinguished delegate from Poland, a few days ago, in talking about this made some reference to land ownership and he referred to the states of Alabama and South Carolina. Because he mentioned South Carolina, I think you may be interested to know that the tenancy there in 1935 was 62.2 per cent.

The last complete agricultural census that we had of the United States—the 1950 census not being ready—was in 1945. At that time the national percentage of farm tenancy had been reduced to 31.7 per cent. In the state of Alabama, it had been reduced to 49 per cent. In the state of South Carolina it had been reduced to 54 per cent. We believe, and estimates have been made that during the last five years that have ensued, there has been a still further reduction of some five per cent, and that today the farm tenancy in the United States will be about 26 per cent, Alabama about 44 per cent, and South Carolina about 49 per cent.

I do not claim that all of that reduction in farm tenancy has been brought about by reason of the Farm Tenant Purchase Act, which I described to you, but I do mean that it gave the impetus to the program that has made it possible for us to have that substantial reduction in farm tenancy and a similar increase in farm ownership in the United States during the past fourteen years.

ur Rural Cooperatives

However, I do want to mention ıe rural cooperatives for the bene- t of small farmers. We have a rural ›operative program in the United :ates that has been in existence ow for a good many years.

There are today some ten thou- ınd purchasing and marketing ırm cooperatives with a member- ıip of 6,384,000 members. Some of ıose, of course, represent duplica- ions, because we actually do not ave that many farmer owners or armers in the United States. Some ›f them belong to several different ooperatives. We have 1,850 farmer- nutual fire insurance groups with ,500,000 members and $18 billion n insurance policies. Twenty differ- nt cooperative groups have found- d hospitals for their membership.

We have a large number of co- ›perative telephone organizations. And just during this past Congress the United States Government pro- vided an assistance program for all rural cooperatives that would organ- ize for the purpose of installing and operating their own telephone sys- tems.

Electrification

Back some fifteen years ago, the United States Government, through its Congress, wrote into law a pro- vision to lend assistance to farmers who would organize themselves into cooperative groups for the purpose of extending the benefits of electric power to their communities. That has been one of the most success- ful programs that we have had. And it never would have been started, certainly not on any such scale as it has been carried forward, had it not been for this kind of a program be- ing under-written by the govern- ment itself. Today, 86 per cent of all of the farms in the United States are electrified. It started out usually with a line being run into a com- munity, individual homes tying into the line and giving electric lights to their homes. Then there came the electric range and the electric re- frigerator, electric washing ma- chine. Lights went into the barns and into the out buildings of the farmers and then there came various farm machinery.

These are programs that go hand in hand. We in the United States have seen the truth of that state- ment and when we lay the emphasis that we do upon the development of agricultural programs and upon the development of assistance to farm cooperatives such as this, we recognize that it is not something to displace industrial development but it is something to add to and to en- courage industrial development.

We have sponsored many other cooperatives in the United States, cooperatives to enable farmers to do their own marketing, cooperatives that would enable farmers to pro- duce their own crops—farmers that perhaps were not able through no fault of their own to finance the operation of their crops—through a bank, or through some merchant or through some other lending agency.

Role of Government

I grew up on a farm. I have seen these changes take place in the Unit- ed States. My father was not a farm owner. He was a farm tenant and I grew up as a farm tenant. I later be- came a farm owner. I can well recall the days when farmers in order to be able to get advances with which to make their crops would have to pay an enormous rate of interest— 10, 12, 15 per cent. They had to take all of the hazards of agriculture without any assurance that when the harvest season came around there would be an adequate price for what they produced.

Our government over the last sev- eral years—well, within my memory —has taken steps to give to the farmers of this country assurance, protection, support, the means to help themselves through the organ- ization of these various cooperatives. The government subscribed origi-

nally to all of the stock in these cooperatives but provided for a gradual retirement of that stock and in many sections of the country today and in many of the various cooperatives that have been organized, all of that stock has been retired so that the farmers themselves now own their cooperatives outright.

The program has worked here. We believe that it can be made to work elsewhere.

New Benedictine Monastery

• There is to be a new Benedictine Monastery in the U.S.A. It will be erected on five hundred acres of rolling farm land in the Chemung Valley, near Elmira, New York. It is to be the first Benedictine of the contemplative type in the U.S. The monks are planning to support themselves by cultivating the good earth. They may operate a dairy.

Years ago a boy, Bernard Burns, a native of Elmira, played on the hills nearby. He loved the land there. One day he buried a medal of St. Benedict in that ground and prayed that a monastery would be built there. The boy prayed and labored.

When the boy grew older and became Father Burns he learned that there were several Benedictines in the U.S. who wished to start a new monastery. He naturally called their attention to the merits of the hills near Elmira.

And now Father Burns is one of the founders of the monastery for which he prayed. The founders have taken a vow that the first new building will be a chapel. After that will come the cloister, with twenty rooms, a refectory and a chapter room. The monks will erect the chapel with their own hands.

Here they will praise and glorify God, work for an increase of religious scholarship, and aim to assist lay persons in understanding the liturgy of the Roman Catholic Church.

All of which was told in an article by Francis Sugre appearing in the *New York Herald Tribune,* among all sorts of other news.

Paul L. Vogt*

GEORGE HOUGHAM

• Paul L. Vogt was one of the pioneers of rural church work in the United States. Born May 28, 1878, in Upper Sandusky, Ohio, he was reared on a farm, was graduated from Butler University in 1903, and received the degree of Ph.D. from the University of Pennsylvania in 1907.

Dr. Vogt taught rural economics and sociology at Washington State College, Miami University, and Ohio State College until 1917, when he became the first Superintendent of the Department of Rural Church Work for the Methodist Church. He held this position for eight years. His work was not confined to the limits of any one community, yet in a very real sense he was "community minded."

Program Reconstruction

During the first year of his work with the Board of Home Missions and Church Extension of the Methodist Church, Dr. Vogt selected three districts for intensive surveys: Portsmouth District in the Ohio Conference; Coke Mission in the Pittsburgh Conference; and Brookhaven District in the Mississippi Conference. He also conducted surveys of the Bohemian work of the Nebraska Conference.

Throughout his work, Dr. Vogt stressed the importance of the basic economy of the community to the work of the church. Special emphasis was given to the coal mining regions of Pennsylvania and the fisheries of Cape Cod.

In his report for 1920, Dr. Vogt tells of continuing development of surveys and parishing of districts. He stresses the rightful place of the church in the moral and spiritual welfare of the community. Results for that year are shown in the increased salaries of rural ministers, increased giving to benevolences, increased building of churches and community halls, etc. (Dover, Ohio, benefited by plans worked out in conjunction with the Ohio State Agricultural College for future location and type of buildings, trees, parks, etc., that promised to make it one of the most beautiful small centers in the country.)

Discovering the Community

The methods of discovering the community that Vogt and his fellow workers used were not the methods of an Oberlin, or a Neff. They were the methods of the sociologist, trying to solve the problems of rural life.

The studies were approached from the standpoint of the natural resources of the areas: the soil, its conservation, future, and monopoly; tenantry, especially as it affected the attendance of public worship; social conditions; schools; and the family as a social unit within the community.

Population trends for both sections of Ohio showed a steady drift towards the city. The studies show the importance of good roads for the growth of the church in the rural community and also as an indication of the ability of the community to support a church.

Emphasis was placed upon the school systems of these two sections of Ohio, as an index of the social and educational progress of a community.

The latter part of the surveys dealt specifically with the rural church, with special emphasis on the church as the center of community activities. Among the problems of the church in the Northwestern section of Ohio was the failure of the church to serve the entire community. Decreasing population in the counties of Southeastern Ohio contributed to the decline of the rural church in that section.

Other Services

Paul Vogt became a member of the staff of the United States Department of Agriculture in the 1930's. There he participated in a project which encouraged discussion

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* This is the third article in a series of biographical sketches on rural church pioneers.

public issues among farmers. Dr. Vogt prepared many discussion outlines. He initiated a popular pamphlet, "Getting Established on the Land." He retired from this service several years ago and has been living at Norman, Oklahoma.

Dr. Vogt served for about ten years as a member of the Committee on Land Tenure of the Committee on Town and Country. At the first National Convocation on the Church in Town and Country, Dr. Vogt gave an address on "Resources of the Church." He said, among other things:

"Rural churches are found in most communities, and their significant assets are spiritual. The church is generally accepted by rural people as an institution of vital importance. The renaissance of the rural neighborhood is making the persistence of the church as an institution of increasing importance. The rural churches are centers for actual and potential lay leadership for community improvement. It is a tradition in the church that it is worthwhile to render some volunteer service. Volunteers from churches generally take their duties seriously.

"The basic ethical philosophy of life represented by the church is a resource that puts the church in a strategic position of influence. The church is committed to the building of the Christian community. Improvements are constantly being made in the training of ministers for rural community service. The rural church has resources outside of its own life; it can draw upon the church at large.

"Each local church should have one or more small groups for study of the tenant, sharecropper and farm labor situation. The local church should have a program designed to bring tenants into church and community life. The church should encourage ownership. The church should work for fair tenant-owner contracts. The rural churches should take part in the process of shaping state and national farm policies."

Among the books which Paul Vogt has written are "Church Cooperation and Community Life," "Introduction to Rural Economics," and an "Introduction to Rural Sociology."

Dr. Vogt brought to all his tasks a thorough knowledge of sociology and economics, plus both vision and zeal which made him truly a public servant in both church and state. He continues to have many friends and disciples.

Kagawa Rural Program in Japan

• Toyohiko Kagawa is now projecting a great mission for the people of Japan in the rural areas. His program, in cooperation with the National Christian Council of Japan, embraces the establishment of a thousand rural centers in as many villages and a rural training institute which will train lay leaders for these centers. This is not an experiment or a new venture, but rather the extending of a program already begun.

Dr. Kagawa plans to erect in a thousand farming and fishing villages small chapels which will serve as centers of community life as well as places of worship.

Dr. Kagawa says, "Already we have about one hundred gospel schools in Japan, and we find this a real method of approach to the farmer. Our method is to start a farmers' gospel school lasting a week in which we have pastors and specialists come and help us. We teach four things: the New Testament, the History of Christian Brotherhood, new methods of agriculture (I call it Biblical agriculture) and rural sociology."

Woodchopping Bee

• The men of the East Brookfield, Vt., Congregational Christian Church had a woodchopping bee. They met with tractor, tools, muscle, and much energy, with the result that seven cords of wood were cut, split, and stored in the woodshed. One of the members suggested that they had been so successful that in order to use up the fuel supply, the church should perhaps conduct two services each Sunday and a Wednesday night prayer meeting.

The Illinois Village

O you who lose the art of hope,
  Whose temples seem to shrine a lie,
Whose sidewalks are but stones of fear,
  Who weep that Liberty must die:
Turn to the little prairie towns,
  Your higher hope shall yet begin
On every side awaits you there
  Some gate where glory enters in....
Who can pass a village church
  By night in these clean prairie lands
Without a touch of spirit-power?
  So white and fixed and cool it stands—
A thing from some strange fairy-town
  A pious amaranthine flower;
Unsullied by the winds, as pure
  As jade or marble, wrought his hour;
Rural in form, foursquare and plain,
  And yet our sister, the new moon,
Makes it a praying wizard's dream.
  The trees that watch at dusty noon
Breaking its sharpest lines, veil not
  The whiteness it reflects from God,
Flashing like spring on many an eye,
  Making clean flesh that once was clot. . . .

—Vachel Lindsay

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Rural Revolution and Land Reform

• The world is probably in the first stages of a great Social Revolution which may last for years. If the outcome is to be better conditions for all it is important that we understand the forces that are feeding it.

Seventy-five percent of the people of the world are farmers. Seventy-five percent of these farmers are living in extreme poverty largely because of economic conditions which can be greatly improved, but over which they have no control.

To over half the people of the world, even though they are on the land, the one great issue which dwarfs all others is food. Promises of democracy and freedom mean nothing at all to them unless those promises can be translated into prompt and certain relief from their present condition of hunger and poverty.

Bondage

Through much of the world a system of land tenure sometimes takes more than half of what farmers produce. Communists in Russia freed the serfs after centuries of landlord oppression and gave them the land. Then, to get food for the people of the cities they nationalized the land and created collective farms that again took away the farmer's freedom, but the promise of free land assured peasant support until the revolution was complete.

Throughout Asia, and much of eastern Europe, the issue of free land has been the issue that has brought hundreds of millions to the support of communism, and to them any program promising merely freedom and democracy has no appeal. Something more is needed.

Land Reform Needed

A practical plan of bringing relief to the oppressed is a very necessary part of any program if it is to succeed in this great social revolution.

Land reform through orderly processes holds greater promise of success than reform through confiscation.

Land properly evaluated by appraisal based on present productive capacity could be sold to the tenants on long-time amortized contracts or low rates of interest and the landowners compensated by bonds issued against the purchase contracts.

In most instances the rentals now paid would be greater than enough to meet the payments on the land purchase contract and would permit the purchase of fertilizers and employment of better cultural practices, the benefits of which would all redound to the farmer.

World Stability

Throughout much of the world the grip of the landowners is so firm that it might conceivably require the power of government to make such reform effective. Probably the power of government would be necessary to make possible the use of land reform bonds in industrial development, but some such program as a definite part of a program for world stability is probably a necessity if the drift to communism is to be checked.

A substantial start has been made in Japan, and small starts in parts of Europe, but land reform on a much more comprehensive scale is needed if communism is to be checked where it is making its greatest headway. If our sincere purpose is to provide a practical plan under which individual freedom can succeed and bring the maximum prosperity, and we take adequate steps to bring this about, we need have no fear of the spread of communism among the farmers. Industrial prosperity depends on constantly rising standards of living.

—From the final Master's Address of the late Albert S. Goss of the National grange

A Ministry of Music

The Extension Work of the Westminster Choir College, Princeton, New Jersey, divides itself into two phases: Weekend Student Church Work, and The Summer Extension Program, for schools, churches, and community centers.

Weekend Student Churches

A church can make arrangements with the college for a student to come each weekend during the school year, and take charge of its music program. The student leaves the college on Friday afternoon and remains with the church through the Sunday evening service. The student, in cooperation with the minister, will be expected to develop a graded choir system, which will fit the needs of the particular church.

The entire program will be under the supervision of the College, with a representative from the college visiting the church at various times during the year to observe the student's work and to discuss the program with the minister of the church. Various choir festivals and clinics will be held at certain times during the year, both in Princeton and in the community that the church serves. The church will also have the use of the Westminster Choir College Music Library. Every effort will be made to select students, in cooperation with the church, who will fit into the needs of the individual situation.

The expenses of such a program will vary, according to the size of the church, and the ability of the student.

The Summer Extension Program

There are many communities, both rural and urban, in which the church and community is looking for help with their music. Because of the requests which have been made to the Choir College, we are trying to meet this need.

Where there are several churches that wish help with their music programs, arrangements can be made with the college whereby a student goes to the community for the summer months to work with all the churches interested in building up

eir music work. Each church contributes an equal share to the expense of the program.

The Plan has worked successfully several areas and may be the answer for the church which cannot, alone, afford to develop a music program, but could in cooperation with other churches.

Westminster Choir College students are also ready to assist with music programs in summer assemblies, settlement houses and recreational programs during the summer months.

For further information, address Clyde J. Holt, Extension Division, Westminster Choir College, Princeton, N. J.

The Town of Lincoln and Lindsay

This is Lincoln's town, also Vachel Lindsay's. Springfield, Illinois, is "rich with places directly associated with the Great Emancipator." At 103 South 6th Street is a marker to tell that there once was a small two-story building and on the second floor, in the back, was the law office of Lincoln and Herndon. It is just opposite the County Court House that was once the State Capitol, in which Lincoln first rose to take issue with Douglas.

In the Springfield of 1950, a Negro may not join the Y.M.C.A. Negroes are not wanted in the factories or as clerks in the stores. Thus they must work "at the other things." Yet Springfield was not different in this respect from other places visited on the same trip. They were Protestant and Republican, but the interest in Lincoln was for most people a sort of an impractical remnant of memory, or just a veneer. Lincoln was not the only saint to whom followers give lip service and then ignore the light that shone forth.

I did what well-behaved tourists do in relation to Lincoln on a brief visit. I absorbed what I could and picked up materials for reading later. Then I concentrated on Vachel Lindsay. By good fortune at the Capitol I met a man who was not only alive when Lincoln was, but also lived in Springfield and knew Vachel Lindsay. Vachel Lindsay was the son of the doctor, and wrote poetry, and was thus regarded by many as peculiar.

"Let not our town be large," Vachel sang in 1913. When I was there the Chamber of Commerce estimated the population at about 89,000, but the regional director of the 1950 census had given out a gentle hint that not that many had been counted in the census. Officialdom had wanted to hit 100,000 this time, in the race for bigness. Near the city they have named a bridge for Lindsay.

In 1912 he had printed "the new creed of a beggar by that vain and foolish mendicant, Nicholas Vachel Lindsay. It is his intention to carry this gospel across the country beginning June, 1912, returning in due time."

This creed, this gospel, was "the new localism." He cried: "The things most worth while are one's own hearth and neighborhood. . . . The children now growing up should become devout gardners. . . . They should, if led by the spirit, wander over the whole nation in search of the secret of democratic beauty with their hearts, at the same time filled to overflowing with the righteousness of God. . . ."

The rhythms in which he sang are now recognized as truly native and unique—one may use the term for his verse. They are as unique as Negro spirituals. Yeats said of Lindsay's poems that they had "an earnest simplicity" and "a strange beauty." Yeats recalled that Bacon had said: "There is no excellent beauty without strangeness."

Vachel Lindsay was a folk poet, a 20th century St. Francis, an evangelist, a dreamer. He was a disciple and a Disciple. He was proud to be one of the Campbellites, and once wrote a poem about Alexander Campbell.

He sang of an "intense provincialism," but Dean Willard Sperry said it was "mature." For, like Tennyson, Lindsay also saw the unity of man and the federation of the world. Sperry wrote: "Only people who have strong local affection can be truly Catholic and international."

For those inclined to lose hope he recommended a turn to the little prairie towns—

"Who can pass a village church
By night in these clean prairie lands
Without a touch of Spirit-power?"

—B. Y. L.

Architectural Helps

• The Bureau of Church Building and Architecture of the National Council of the Churches of Christ in the U.S.A. has recently issued reprints of its publications: "Planning the Small Church" and "Rebuilding the Town and Country Church." These booklets contain many practical suggestions, plans, and designs for building or improving rural churches. They may be procured from the Bureau of Church Building and Architecture, 300 Fourth Avenue, New York 10, N. Y.

"Planning the Small Church" is priced at $1.00 per copy; "Rebuilding the Town and Country Church," at 50 cents per copy. Dr. E. M. Conover, Director of the Bureau, will be glad to counsel those interested concerning their building problems. He will also send a "free list of over 100 titles" of publications in the field.

Rural Life Sunday, April 29, 1951

• Rural Life Sunday will again be observed on Rogation Sunday, the fifth Sunday after Easter, April 29th.

This year's order of service was prepared by Dr. Wesley A. Hotchkiss, Associate Director, Town and Country Department, Congregational Christian Churches.

Copies in black and white, or with a colored photograph on the cover may be obtained from your cooperating home mission board or from the Department of the Town and Country Church, 297 Fourth Avenue, New York 10, N. Y. The rates at which these may be procured are as follows:

In Black and White: Single Copies, 5 cents each; 100 copies, $1.00.

With Colored Photograph on Page 1: Single Copies, 10 cents each; 100 copies, $2.25.

Book Reviews

The Human Community—Its Philosophy and Practice for a Time of Crisis. By Baker Brownell. Harper & Bros., New York. 1950. $4.00.

"This book voices neither despair nor helpless defeat. The hour is dark, to be sure, the prospect doubtful. The days of easy confidence are gone. The sense of destiny and luck that once supported us has faded away. We cannot find security in our accustomed habits and assumptions of good fortune. All this familiar confidence, this American destiny and luck, these habits and assumptions of security, have been challenged by events once and for all. Only fools can cling to the stereotyped optimism of a few decades ago. The survival of what we value most is conditional, it is clear, on our facing these dangers, recognizing them for what they are, and doing with resolution what must be done to overcome them?"

With these words Baker Brownell who teaches philosophy at Northwestern University, concludes this volume. What are the dangers he sees? How does he characterize them and what actions does he recommend for the survival of our society?

With technology applied so as to serve profits, there arise the component evils of urbanization, he says. Modern urbanization is predatory in nature. It reaches out with great tentacles to locate sources of supply for its insatiable appetites. Natural, human and social resources are consumed without restraint or regret of depletion. "Since it has not the resources in itself to survive, nor the capacity to give back to a system as much as it takes out, it must conquer, and continue to conquer, or die."

Because urbanization makes for high degrees of concentration, specialization of even the most minute details comes readily. Thus the human community breaks down under the pressure created by such an application of technology and the culture heads for destruction.

This break-down of the human community is a cultural disease which is generally in evidence today throughout all the western world. Lacking mutual concern, we have become so specialized that general "disaster has become normal routine and indifference to it a matter of course." If disaster is catastrophic we may turn our eyes away, but if the disaster is progressive, we contribute to it without question. To build our great cities, small communities are robbed of their function. Trade goes to the city, schools are consolidated, and churches are served by roving pastors. "Amusements, courting, love, go on wheels!" "The radio blares," "The instruments of vicarious living take over."

In such a world man becomes saturated with things—the receiver of things. He has utilitarian value as the user of things but as such he has lost the value of his own being. Increasingly no man has a significant personal identity. He belongs to "the labor force," "the public," "the consumer." As such he is pushed about so that there is no social rootage and "the cult of homelessness" becomes a conversational advantage. What order and control he experiences seems to be thrust upon him from outside. His experience has no relevance. He becomes one of "the lost souls of this era, the millions of restless men without communities and without rooted, stable lives."

Mr. Brownell believes that education and religion have, too often, contributed to the cause of our trouble rather than to its relief. Educators and religionists "have assumed that individual development will itself ensure wholesome social life." Mr. Brownell finds this doctrine not only in error, but also self defeating. It is a predatory self-sufficiency which, shorn of community responsibilities, rebels against external controls, and without inner change uses external controls in the conquest and exploitation of others. The result is freedom for no one.

The solution is not to be found in a vast expansive organization to correct the evil but "in the small inarticulate experiments and communal projects" across the country, both rural and urban, where efforts are being made to adapt modern technology to the service of mankind without repudiating the basic elements of "the human community." The fullness of human association need not be sacrificed to modern technology through excessive fragmentation of life. But if it is not to be so sacrificed, then the lethal segments must be recognized and repudiated. "Monster corporations and other excessive centralizations of economic, religious, recreational, artistic, and government controls" must go. The choice is not centralized technology or a primitive society as many assume but, rather, will we permit technology serve the human community or destroy it?

The choice is not an easy one or a simple one. Mankind is subject to elements of evil: "The rule or ruin policies" of a Hitler or the "unconditional surrender" of the more powerful; the "ones who accept disorganization and death of a culture in which they live as their price for immediate power and personal gain and aggrandizement."

Repudiating these evils, our efforts should support the hopeful experiments, such as the "TVA," "decentralization of production" and "technological reorientation." Community-centered education and the "functional reorganization of society around the human community" are very much alive in the thoughts of men. "This is the way. But we may not take it."

—Don F. Pielstick

The Farmer Speaks. By I. S. Moomaw. Published by Geoffrey Cumberlege, Oxford University Press, Calcutta, India. 1949. It may be procured from The Christian Rural Fellowship, 156 Fifth Avenue, New York 10, N. Y., for a special price of $1.80.

This book is divided into three parts. The first records a series of interviews or visits with representative peasant farmers of South Guj-

, India, made in the year 1937-38 in order to obtain a picture of the circumstances under which Indian agriculturists work and live. By this method, a thorough study was made of existing conditions of land tenure, income, facilities for health and education, and the level of living. Parts II and III give summaries and conclusions.

A Foreword by Vaikunth L. Mehta, Finance Minister, Government of Bombay, states that a distinguishing feature of Dr. Moomaw's book "is the human touch which throughout inspires it. . . . Throughout, it is the farmer who speaks."

The disadvantaged farmer, says Dr. Moomaw, is not necessarily an unskilled farmer. He deserves praise rather than criticism when we consider "his social disabilities, his frequent illness and lack of food." In almost every village, too, some families succeed in the face of blighting poverty. They even manage to stay out of debt. They care well for work animals. They maintain the soil. They live simply but well. They practice soil conservation.

Success in peasant farming, against great odds, depends "largely upon using intensively the resources at hand." But many farmers are "stolid and beaten by adversity." They do not succeed largely because of "inadequate credit facilities, poor health, poor soil, lack of training and education."

Despite degrading conditions, planning is under way to evoke "new wealth from old farms." Significant are "irrigation projects, cooperative credit and research in plant and animal breeding." Planning and management on the farm will also help, as will the spread of education and a spiritual well-being that will influence standards of living.

Dr. Moomaw, who was lately principal of the Vocational Training College at Anklesvar, India, presents *The Farmer Speaks* after twenty years of experience in agricultural missionary work. He was awarded the Empire Medal—Kaisai-I-Hind—for public service to India.

This is a thorough study by a most competent scholar, who is now on the staff of Agricultural Missions, New York.

—B. Y. L.

Production and Welfare of Agriculture. By Theodore W. Schultz. Macmillan Co., New York. 1950. $3.50.

This book brings together a lot of the creative thinking and writing of one of America's ablest agricultural economists. It is a sequel to the author's *Agriculture in Our Unstable Economy,* published in 1945, to which it makes frequent reference. The central thesis is one already laid down in the earlier volume: In agricultural policy, efficient production and equitable distribution of income are distinct and separate goals, and should be handled as such.

Mr. Schultz notes that "Policy formation is inescapably a political process. . . ." In brief, his argument is that in our type of economy, the primary functions of price is to tell producers what consumers want. With this guidance they can allocate their land, labor and capital efficiently. To serve this purpose, price should be left free to fluctuate in response to demand.

If price is to perform its proper function, it must not, therefore, be asked to carry the load of adjusting distribution of income to agriculture or within agriculture. Other means must be found for this job. Suggested tools include: In time of sharp depression, direct cash payments to farm families, determined and justified on a welfare basis; in the long run, assistance to uneconomic farm families to transfer out of agriculture to other, more productive vocations.

Many will applaud the following striking quotation: "The present criteria for distributing government payments to agriculture need to be overhauled. The payments should be shifted, in the main, from a production to a consumption basis. . . . This change will necessitate less emphasis upon farm land and other material resources and more upon farm people. . . . It is necessary that governmental payments be distributed in such a way that they will reach the particular farm families with inadequate incomes and that they will help rather than hinder socially desirable migration."

—Shirley E. Greene

Theological Student Project

• The Auburn Theological and Rural Church Institute Project for Theological Students will be repeated in 1951 for the fifth season. This project affords an opportunity for students to combine practical parish work with academic studies in rural life subjects.

Each student spends the summer in one of central New York's outstanding rural churches alongside the pastor—usually one student to a parish. They are also enrolled in the Cornell Summer Session and they take a course in rural church work, under the direction of Ralph L. Williamson.

Forty-six students have been in the project in previous summers who are now found in various parts of the United States and in Jamaica, India, and the Philippines. Thirteen seminaries and Cornell University are cooperating in the project.

St. Martin's College

• St. Martin's College at Olympia, Washington, has recently inaugurated a program of agricultural training. Founded in 1895, and conducted by the Benedictine Fathers, it is the only Catholic college in the United States which offers a curriculum in agriculture.

The objective of St. Martin's is, first of all, to offer a good education, with the added advantage of courses which will provide some necessary knowledge and skills for better agricultural operations.

The College hopes to leave with a segment of its student body "the conviction that they have come from farm homes and rural communities to which they should be happy to return after college . . . because there are distinct advantages there for good living and for the establishment of excellent Christian families."

In-Service Training for the Minister in Town and Country—1951

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work. (2) To assist them in securing an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 18-July 20	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
July 2-20	**Oberlin Graduate School for Rural Leaders** Oberlin, Ohio	Dean Leonard Stidley
August 6-24	**Institute for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	John B. Howes
August 7-23	**Town and Country Institute** Emory University, Emory University, Ga.	Rev. Earl Brewer

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 4-19	**Training School for Rural Ministers** Rural Church Center, Green Lake, Wisconsin	Ellis H. Dana, Wisconsin Council of Churches, 308 Washington Building, Madison 3, Wisconsin
June 11-22	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Rev. Stanley E. Skinner, Barnes Hall, Ithaca, N. Y.
July 9-20	**Rural Leadership School** Michigan State College, East Lansing, Mich.	Paul Miller
July 9-20	**Summer School of Christian Education** Faribault, Minn.	Fern Hardenbrook, Registrar, 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

January 16-17	**Town and Country Church Conference** Kansas State College, Manhattan, Kansas	Prof. R. C. Hill
January 23-24	**Rural Life Conference for Vermont Pastors** University of Vermont, Burlington, Vt.	Dr. Robert Carter
February 5-6	**Rural Pastors' Short Course** University of Illinois, Champaign, Ill.	Dr. D. E. Lindstrom
April 3-5	**Rural Leadership Institute** University of Kentucky, Lexington, Ky.	Ralph J. Ramsey
June 11-13	**Knowles Institute for Town and Country Ministers** New Jersey College of Agriculture, New Brunswick, N. J.	Dr. Charles A. Thompson
June 18-20	**Texas Town and Country Church School** A & M College, College Station, Texas	Prof. Daniel Russell
June 18-22	**Conference for Town and Country Pastors** Pennsylvania State College, State College, Pa.	Prof. William G. Mather
July 9-13	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. B. L. Hummel
July 12-13	**Town and Country Leadership Institute** Oregon State College, Corvallis, Ore.	Prof. L. R. Breithaupt
August 21-23	**Ministers' Short Course** College of Agriculture, Fargo, N. D.	W. J. Lawrence, 13 Roxy Bldg., Fargo, N. D.